

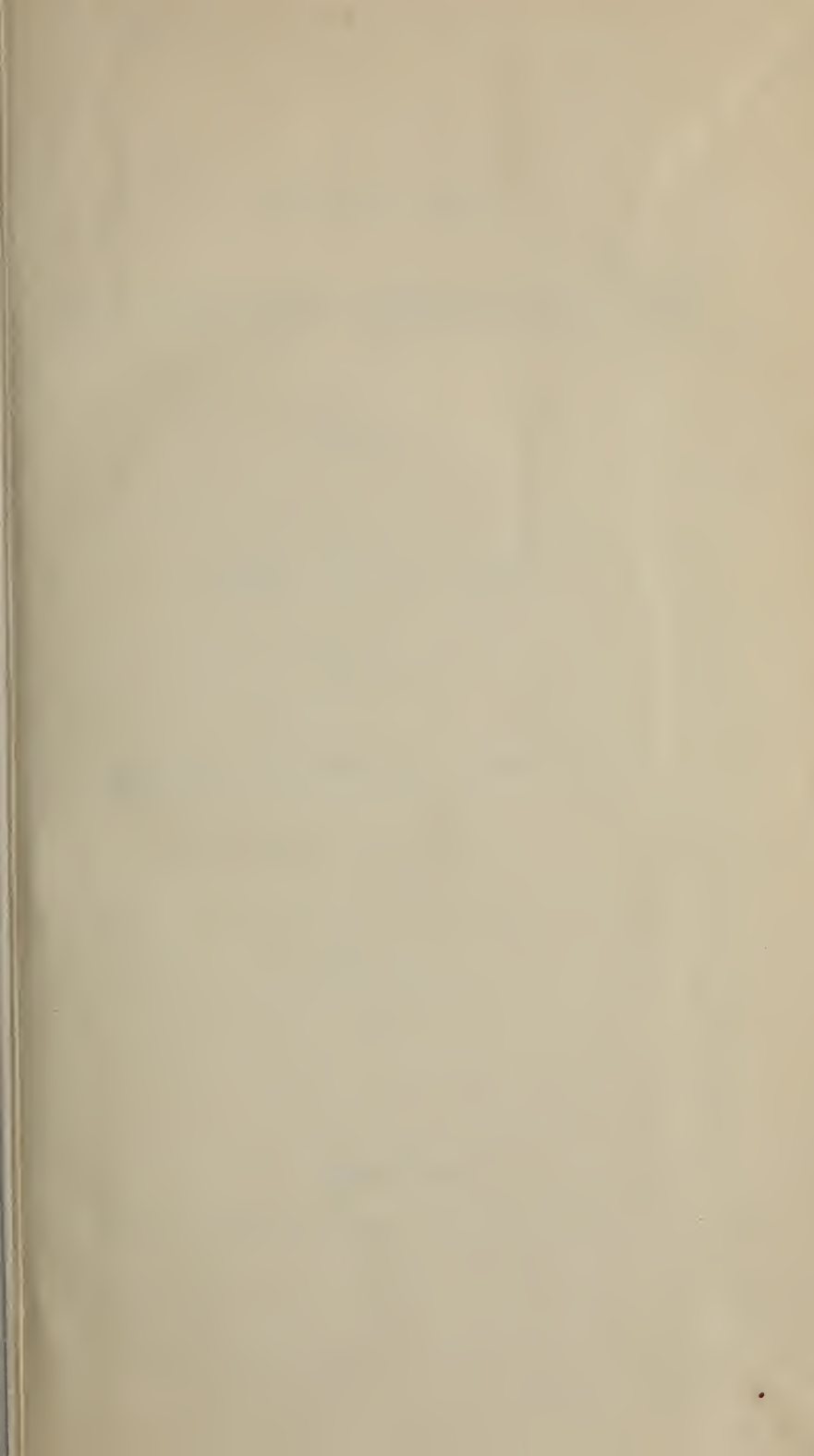




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Baptist Missionary Magazine

THE

**AMERICAN**

**BAPTIST MAGAZINE,**

PUBLISHED BY THE

BOARD OF MANAGERS

OF THE

**Baptist General Convention.**

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VOL. VII.

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**BOSTON:**

PRINTED BY LINCOLN & EDMANDS, NO. 59 WASHINGTON-STREET.

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1827.

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

PH.D. THESIS

BOARD OF EXAMINERS

BY

ROBERT H. WILSON

1955

1955



## PREFACE.

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IN introducing the 7th Volume of the American Baptist Magazine to the publick, it is proper to remark, that a change in the proprietorship of the work will take place with the commencement of the year 1827. The reasons for this change are briefly as follows:—

Upon the removal of the seat of the Board of Managers of the General Convention to Boston, it became evident that the interests of the Missions under their charge could not be successfully promoted except through the medium of a periodical work, for whose statements they were responsible, and of which the profits were in part, at least, devoted to the Missionary Treasury. It immediately occurred to the Board that an arrangement might possibly be made with the Board of the Baptist Missionary Society of Massachusetts, the then proprietors of the American Baptist Magazine, by which a transfer of that work might be effected on terms equally advantageous to both; and thus the great objects of Foreign and Domestick Missions be made mutually to cooperate with each other in the pages of the same publication. A proposition of this sort was made, and we are happy to add, was met in the spirit of most honorable christian liberality by the Board of the Massachusetts Missionary Society. The responsibility of the work will henceforth devolve upon the Board of Managers, and the nett proceeds arising from its publication will be divided between the Foreign and Domestick Missionary Societies.

From this arrangement, the subscribers to the work will derive manifest advantage. Besides the usual proportion of biographical and didactic communications, and accounts of the Missionary operations of other religious denominations, the American Baptist Magazine will from this time contain *The proceedings of the Board of Managers of the Baptist General Convention—The letters and journals of all the Missionary Stations under their care—Monthly accounts of Receipts into the Treasury—Accounts of the formation of Primary and Auxiliary Societies in every part of the United States—The correspondence of the Domestick Missionary Society—With a monthly list of its Donations, and all important information which may relate to the progress of theological education, and specially to the progress of the institution lately established at Newton.*

Availing themselves of these sources of information, it is the intention of the Board to render the Magazine deserving of that liberal and extensive support which it has heretofore enjoyed. They cannot, however, conclude without remarking that this work cannot accomplish all that is desirable for the cause of Christ without the zealous and strenuous co-operation of its friends. It is important that our brethren universally should become acquainted with the state of missionary exertion in general, and of that in our own denomination in particular. Until they be thus informed, it is in vain to expect of them an united and steadfast effort to spread the knowledge of the cross among the heathen. We will endeavour to render the American Baptist Magazine an interesting and profitable vehicle of such information. What we ask of our brethren abroad is, that they will assist us to give it circulation, and so far as it may be in their power enrich its pages by their communications.

THE  
AMERICAN  
BAPTIST MAGAZINE.

No. 1.

JANUARY, 1827.

VOL. VII.

BIOGRAPHY.

MEMOIR OF REV. JOHN LAWSON,

Late Missionary in Bengal, and Pastor of the Baptist Church, Circular Road, Calcutta.

THE principal events which constitute the history of a nation are often few; those which form the history of an individual are fewer still. The life of Mr. Lawson may be summarily comprehended in a short space. He was born at Towbridge in Wiltshire, on the 24th of July, 1787, and remained at the same place till the year 1803; when he was removed to London, to gratify the strong propensity he felt to become an artist. Here, after being brought to a knowledge of the truth as it is Jesus, he was led to consecrate his talents to the service of religion, and to embark for India as a missionary, principally with the view of being useful in the arts. After having accomplished the chief work for which he came to this country, he was called to discharge the duties of a minister and a pastor; to which he devoted himself with a steady perseverance till the year 1825, when he died in the midst of his usefulness. Though in the history of a man pursuing such a

course, a great variety cannot be expected, yet there are some particulars in his character, life, and death, which by his friends are judged worthy of remembrance.

From his earliest youth, he was possessed of a very vivid imagination: he never forgot the scenes of early life, as we may learn from these lines which he wrote in 1820.

*Haunts of my childhood. Now, though far away,  
And tedious months on months have roll'd along,  
Imperishable are those high-wrought lines  
Pencil'd with all the magic forms and stains  
Of lovely nature—yea, the lapse of years  
But strengthens the illusion, which more grand  
Though indistinct, sports on the mental landscape.*

There were two circumstances that transpired, one in the days of his youth, and the other in riper years, which gave full scope to the exercise of this discursive faculty: and which also gave a certain tinge to his character in after life; the one was the death of his mother, and the other the destruction of his father's property by fire. Although only about six years old when his mother died, he appears always to have retained the most distinct and lively impression of her person and excellent instructions.



Mr. Lawson was early the subject of religious impressions, and from a child was made acquainted with the Holy Scriptures. These impressions were afterwards strengthened by the kind attentions of the master to whose care his education was intrusted. This gentleman (Mr. Westfield) often conversed with him, and prayed with him in the most serious and affectionate manner, which, under the divine blessing, produced an indelible effect on his mind, and for which he afterwards felt more grateful than for all his other favours. Under the care of a person with whom he felt himself at home, he soon began to manifest his prevailing genius. He commenced cutting different figures on pieces of wood, and without any assistance brought them to such perfection, that those who saw them were astonished, and convinced that the hand of nature had formed him for an artist. His father being made acquainted with this, and learning that nothing else would satisfy him, thought it prudent not to cross his inclination, and therefore went to London to seek out for him a suitable situation; and having succeeded in getting him articted to a wood-engraver, returned home with a message that delighted the heart of his son. All necessary arrangements having been made, in June, 1803, he took leave of his friends: at which time his father requested of him two things; the one was, to read his Bible, and the other to attend divine worship on the Sabbath; which he promised to do. He then received the parting benediction, quitted the place of his nativity, and entered the "great town," where to him all was new and surprising.

After his arrival in London, he applied himself diligently to his work, and made rapid advances in the art. These labours of his occupation engaged his attention all

the week, and on the Sabbath days new scenes and new companions invited him to a kind of dissipation, to which before he had been unaccustomed. Allured by these specious baits, he forgot his promise to his father, neglected to read his Bible, and seldom attended any place of worship. In this course he continued for nearly three years, though not without many struggles of conscience, and resolutions to reform. In one of these serious intervals, he was led to read his neglected Bible, and to visit the forsaken chapel; and it pleased God by these means to convince him of his sins, and soon after to deepen these convictions by affliction, and at length to make him experimentally acquainted with the blessings of salvation. He then offered himself as a candidate to the church in Eagle-street, of which the present Mr. Ivimey, the writer of "The History of the English Baptists," and other works, was pastor; and the following is the substance of the statement, in his own words, which he made of himself to that Society, when, according to the custom of congregational churches, they required of him to give an account of his Christian experience, and his reasons for wishing to make a publick profession of religion.

"Being highly favoured by the providence of God, I had the privilege and blessing of a religious education; which so far influenced me, that if my memory fail not, I was the subject of early convictions; but no lasting impression being made on my mind, I continued in a state of alienation from God.—In June, 1803, all necessary matters being arranged for my coming to London, my father, as I was about to take my leave of him, told me, he had put my Bible into the box, which he wished me, as I valued my eternal interests, to make my principal study; saying at the same time

very affectionately, 'I hope now, as you are going beyond the reach of a parent's eye, to a place where you will be surrounded with snares and dangers, you will not fail to attend the ministry of the gospel every Sunday; and I particularly wish you to make Eagle-street chapel your constant place of hearing.' My poor aged grandmother likewise gave me this necessary injunction with tears in her eyes. I believe I promised rigidly to observe them; but the event has proved to my sorrow, that I awfully broke my promise.

"On my arrival in London, I was introduced to circles apparently strangers to the power of religion; and Sundays being the only leisure time I had, were usually spent in visiting, idle conversation, and, what I have since thought, dreadful profanation, but not without some convictions; for I remember feeling rather uncomfortable at spending Sabbath after Sabbath without once entering a place of worship. At last I formed a resolution of attending constantly at Surrey Chapel; but after going twice, I was again attracted by gay company, which I thought preferable to religion. Here I must observe, that on retrospection of my past conduct, I cannot but admire the restraining grace of God, whose power alone withheld me from plunging into the depths of sin and wickedness, which I well know was the natural bent of my heart: often did I curse my folly for resisting opportunities of running into the grossest sins.

"Thus I continued till the latter end of February, 1806. About this time, I resolved to read my Bible, which had laid for nearly three years useless. My mind was then seriously impressed with the thought of my being in a lost condition, which led me to private prayer, and to implore God that he would show me the exceeding

sinfulness of sin. Again I resolved to go to chapel: accordingly I went, and expected in the course of the sermon to be brought under the most dreadful convictions, but found myself exceedingly disappointed, and was very much afraid I should never be converted. In about a fortnight I was visited with a slight illness, which brought with it terror and uneasiness of mind not to be described. If I attempted to pray, my thoughts were filled with horrid blasphemy against the Almighty, insomuch that I was afraid of being struck dead immediately. Oftentimes did I wish myself any thing but a human creature, and as often was I ready to charge God with injustice in creating me to misery; for at that time I thought if there were an elect people, it was not my own fault if I was eternally lost. Every night brought with it new horrors; I was afraid to close my eyes, for fear of waking in hell: and then did I feel the dreadful unbelief of my heart. I prayed earnestly to be enabled to believe in Christ, but could not; I thought it impossible that the Son of God should ever have died for sinners. In this state I continued for some time, being filled with the most dreadful thoughts of God and religion, which I endeavoured to suppress; till one night as I was thinking of my unhappy condition, I happened to take up my Bible, and opened it at the sixty-first chapter of Isaiah: the following words met my eyes: 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.' The effect this had on me I cannot express; I wished myself alone to give vent to my tears and joy; and thought then my proud, hard, and unbelieving heart was effectually humbled and broken. With joy did I meditate on the words;



and knew then that the righteousness mentioned, certainly meant the imputed righteousness of Christ, for I felt I had none of my own. That night I slept in comfort; and whenever doubts and fears began to arise, the above-mentioned text would rush on my mind, and convince me that I had God's promise of salvation.

“ With respect to making a publick profession of religion, it has been impressed on my mind lately, that I am bound in duty and love, to declare to the world the change which I hope is wrought in me. And after making professions of love and attachment to the Saviour in private, why not follow him in his appointed means of grace and ordinances? for the same that said, ‘ Repent,’ said also, ‘ Be baptized,’ and ‘ Do this in remembrance of me.’ ”

From this account, which was confirmed by the evidence of those who had witnessed the change which had taken place in him, the church, feeling satisfied that his heart was renewed, and his moral conduct reformed, agreed to receive him as a member; and he was afterwards baptized with seventeen other young men. Among the number was Mr. Hoby, now a minister of the gospel in London, with whom he formed an intimate acquaintance, and whom he particularly remembered on his death bed. Some of his former companions in sin, at a period not far distant from this, imitated his example.

Soon after his admission into the church, his mind became impressed with the importance of missions; and thinking that he might promote the great work by the knowledge of the art he had acquired, as well as by other means, he ventured to make known his desires, and was recommended to the attention of the Baptist Missionary Society. Upon ascertaining the nature of his talents and acquirements, and the important

uses to which they might be applied, the Society engaged his services, and placed him under the care of the Rev. J. Sutcliff, of Olney, with whom he entered on a preparatory course of studies. These were not carried to the extent he wished, through its having been judged desirable for him to make himself master of punch-cutting, in order to improve the different types used in India: this required his return to London, and nearly a year's close application.

Some time previous to his leaving England, he formed an acquaintance with Miss Frances Butterworth, whom he married on the 28th of September, 1810, and who is now left his widow with eight children. By this union he was raised from his former deep depression to a state of high felicity; and the interval between the two extremes being short, produced in his mind, which was capable of the tenderest sensibilities, such a conflict as cannot easily be described. It was like the

The flush of intermingling passions, when  
The iris beam of hope dawns on the mind.

The time appointed for his embarkation drawing near, he was publickly set apart for his work, together with Dr. Johns, at Carter Lane Chapel, London. On this occasion he gave an account of his design, and motives for wishing to engage in the missionary work, which to his venerable tutor and all present gave great satisfaction. He stated the deplorable state of the heathen, as the consideration which first induced him to think of going amongst them. Respecting his DESIGN, he observed—*generally*, that it was one worthy of greater powers than he possessed;—*negatively*, that it was not to oppose by force, sentiments conceived by superstition and cherished by bigotry; not to sow the seeds of disaffection to the higher powers, nor by the exhibition

of warped doctrines to inflate the minds of the ignorant with ideas inimical to the rights of civil government;—but that it was *positively*, “to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord,” &c. Concerning his *MOTIVES* for entering on this work he remarked, that they were,—The command of Christ,\*—the example of Christ and his apostles—a strong desire for the work, opposed to enthusiasm on the one hand, and to indifference on the other—a door opened by divine Providence for the accomplishment of this desire—and the approbation and encouragement of those worthy men whose judgments he revered, and whose characters he loved. Influenced by such motives, he finally declared, that he was willing to make every sacrifice, and to endure every hardship which the work required; and that he should esteem it all joy to be counted worthy either to labour or suffer for the name of Christ.

On the 1st of November, 1810, he went on board the ship *Ceres* at Gravesend; and on the 6th, lost sight of his native shores; which produced a strong sensation in his mind, and which was increased by the idea that he was never to see them again; the feeling was afterward well expressed by him in these lines.

—O not for me,

Far distant England, do thy proud trees lift  
Their various verdure to the vigorous sun  
That beams, but blasts not; neither for these eyes  
Do thy rich luxuries of prospect spread  
Thy breadth of glory, rustic and refined;  
For I have said farewell—farewell for ever,  
Scenes of my early days, by me no more  
Revisited.

On the 23d of December, after a very boisterous passage across the Atlantic, Mr. Lawson with his companions arrived in America, where they were kindly received by Christian friends of various denominations. Having spent about two months in the enjoy-

ment of such society, they again set sail for India; but the vessel meeting with a violent gale, was dismasted, and obliged to put back; which, together with some political misunderstanding between America and England at the time, laid them under the necessity of remaining about a year longer. While in the United States, Mr. Lawson was very acceptable as a preacher, and often had thoughts, if necessitated to leave India, of returning to labour on that continent. During the last three years of his life, he acted as the Agent to the American Baptist Board of Foreign Missions.

On the 18th of February, 1812, Mr. Lawson again took leave of his friends at Philadelphia, and went on board the ship *Harmony*, in company with Mr. and Mrs. Nott, Mr. Hall, Mr. Rice, Mr. and Mrs. May, Dr. and Mrs. Johns, Miss Chaffin, and Miss Green: several of whom are now united with him in a world of perfect harmony and joy. They all arrived in safety at Calcutta on the 10th of August, 1812. In rather more than a month after his arrival, Mr. Lawson had a most affecting interview with his elder brother, whom he little expected to find in this part of the world, and whom he and his friends in England had supposed to be dead.

Mr. Lawson was now settled at Serampore, where the versatility of his talents rendered him of essential service to the printing office and school in that place. In connection with his other engagements, he commenced the study of the Bengalee language, and made so much progress in it as to be able to read and write it correctly, though he never employed it as a means of communicating religious instruction. He afterwards wrote one or two tracts in the language: but not consider-



ing it as his appropriate department, he gave to it only a partial attention. The great work which he accomplished, and for which he is certainly entitled to the thanks of the religious publick, was the reduction of the types used in the Eastern languages, particularly the Bengalee and Chinese. The natives believed this an impracticable task; but he not only accomplished it, but taught them how to carry it on, in these, and other characters, without his aid; so that now the effect of his labour will be felt perhaps longer than his name will be known. It is evident that the advantages of this reduction of types, both as it regards the scriptures, school books, and religious tracts, will be every year more extensive, as through the general diffusion of knowledge more persons are made familiar with the printed character, and become desirous of extensive information.

—While occupied in this manner, an order was issued for all persons not licensed to remain in this country, to return home, and among others, Mr. Lawson was included; but, upon a representation being made to the Government of his great usefulness in the reduction of the types, he was permitted to stay, while his friend Dr. Johns was obliged to return.

Having taught the natives how to reduce the size of the types, and finding that his importance diminished, as their usefulness increased, he began to mourn over his unhappy situation; and while filled with anxiety on this account, an accident occurred to his eldest daughter, which rendered it necessary for him to remove from Serampore to Calcutta for medical advice; and after he came to this city, other events transpired, which opened to him a new sphere of action.

He was now invited to become the pastor of a church; and in the

commencement of the year 1816, he, together with the Rev. E. Carey, was ordained co-pastor of the first-formed Baptist Church at Calcutta, where for about three years he continued to labour, with considerable acceptance and success. Circumstances having led to the formation of a second Baptist Church, which met for worship at a distance from the former place, and Mr. Carey and Mr. Lawson having withdrawn from the first church, Mr. Lawson was unanimously chosen the pastor of this infant interest, and within about twelve months, a neat building was erected in the neighbourhood of the Circular Road: the whole, or nearly the whole, of the funds for which were raised by the contributions of the inhabitants of Calcutta. This was the last scene of Mr. Lawson's labours; and it formed, as he said upon his death-bed, "the happiest part of his life."

In addition to the duties of his pastoral office, he used at one time to preach very frequently in the Fort; and many soldiers who there heard him, were reclaimed from a life of profligacy to a life of piety by his instrumentality. It was a source of grief to him in the latter part of his life, that he was debarred all access to this sphere of usefulness. By the soldiers to whom he proved useful, and who are now scattered in various parts of India, the news of his death will be felt like that of a beloved father.

It is almost unnecessary to state, that in connection with his ministerial engagements, he spent a considerable portion of his time in the work of education. About fifty young ladies constantly received from him instruction in writing, grammar, composition, and geography, and many in drawing. He devoted also a portion of his time to scientific pursuits. He was well skilled in music, and



composed a number of excellent tunes, some of which are commonly sung in England, America, and India. He had a very good acquaintance with natural history, and compiled several numbers of the History of Beasts for the Calcutta School-Book Society. His knowledge of conchology, mineralogy, and botany was considerable. In the last class of botany, which treats of cryptogamous plants, he carried his researches to a great extent; perhaps no one in India exceeded him in this department. His drawings of these plants would be a valuable acquisition to any one engaged in the same study.

In the discharge of his various duties, and in the pursuit of general knowledge, he did not lose sight of a favourite recreation, viz. the cultivation of the muses. India, in all its luxuriant and maddening wilderness, furnished an inexhaustible source of matter for his lay: the sight of idols and temples, of

priests, and cruel and obscene practices, filled him with pity: he made them the themes of poetry, and thus sought more extensively to bring the subject under the eye of his countrymen. Between the years 1820 and 1825, he published four works, *Orient Harping*, *Female Influence*, *the Lost Spirit*, and *Roland*, with some small pieces; beside which, he has left behind him a manuscript volume of miscellaneous poems, which, with his *Maniac*, are now in the press. The parts in which he most excelled were the descriptive, the pathetic, and the ludicrous. He was occasionally led, under the inspirations of poetry, to turn this delightful recreation into a principal employment; and though he knew not how to avoid it at the time, he afterwards felt sorry for such aberrations, and in his last affliction confessed it as one of the errors for which he hoped to be forgiven.

[To be continued.]

## RELIGIOUS COMMUNICATIONS.

### THE APOCRYPHA.

Messrs. Editors,

I WAS gratified, by the perusal, in the last Number of your Magazine, of a review of Professor Schmucker's translation of Storr's "Elementary Course of Biblical Theology." I hope that the reviewer will proceed to examine this work, more in detail, and point out the parts which he deems to be objectionable. The work will probably obtain a wide circulation, from its general high character, and from the fact, that it has been translated by a Professor in one of our Theological Seminaries, and printed at the press of another.

Every thing which tends to establish the authority of the Scriptures, is valuable. The remarks of the Reviewer on this point are weighty; and his summary view of the arguments by which the genuineness of the sacred books is proved, presents the substance of many elaborate treatises.

Previously to the appearance of this article, it had occurred to me, that a brief statement of some of the reasons why the books included in the "Apocrypha," are rejected by Protestants, as destitute of a claim to be received as a portion of the divine word, would be useful to many of the

readers of the Magazine. That opinion is strengthened, by a perusal of the article itself, and I hope that the author will consider me rather as co-operating in the attainment of the same end, than as interfering with his designs.

This statement I shall copy from Mr. Horne's Introduction, vol. I. Appendix, No. 5. The author has drawn it up with care, and has used all the best authority. Much more is said on the subject, which is necessarily omitted, in the subjoined extracts.

“The word Apocrypha is of Greek origin, and is either derived from the words *απο της κρυπτης*, because the books in question were removed *from the crypt*, chest, ark, or other receptacle in which the sacred books were deposited, whose authority was never doubted; or more probably from the verb *αποκρυπτω*, to hide or conceal, because they were concealed from the generality of readers, their authority not being recognised by the church, and because they are books which are destitute of proper testimonials, their original being obscure, their authors unknown, and their character either heretical or suspected. The advocates of the church of Rome, indeed, affirm that even these are divinely inspired; but it is easy to account for this assertion; these

apocryphal writings serve to countenance some of the corrupt practices of that church.

The Protestant churches not only account those books to be apocryphal, and merely human compositions, which are esteemed such by the church of Rome, as the prayer of Manasseh, the third and fourth books of Esdras, the addition at the end of Job, and the hundred and fifty-first psalm; but also the books of Tobit, Judith, the additions to the book of Esther, Wisdom, Ecclesiasticus, Baruch the prophet, with the epistle of Jeremiah, the Song of the Three Children, the story of Susanna, the story of Bel and the Dragon, and the first and second books of Maccabees. The books here enumerated are unanimously rejected by Protestants, for the following reasons:

1. *They possess no authority whatever, either external or internal, to procure their admission into the sacred canon.*

None of them are extant in Hebrew; all of them are in the Greek language, except the fourth book of Esdras, which is only extant in Latin. They were written for the most part by Alexandrian Jews, subsequently to the cessation of the prophetic spirit,\* though before the promulgation of the Gospel. Not one of the writers in direct terms advances a claim to

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\* In the prophecy of Malachi (iv. 4—6.) it is intimated that after him no prophet should arise, until John the Baptist, the harbinger of the Messiah, should appear in the spirit and power of Elijah; and the Jews unanimously agree that the prophetic spirit ceased with Malachi. The author of the book of Wisdom *pretends* that it was written by Solomon—a pretension not only manifestly false, but which also proves that book not to have been inspired. For in the first place, the author, whoever he was, cites many passages from Isaiah and Jeremiah, who did not prophesy till many ages *after* the time of Solomon, and consequently the book could not have been written by him; and secondly, it represents the Israelites (Wis. ix, 7, 8. xv. 14.) as being in subjection to their enemies: whereas we know from the sacred writings, that they enjoyed great peace and prosperity during the reign of Solomon.

inspiration;† nor were they ever received into the sacred canon by the Jewish church, and therefore they were not sanctioned by our Saviour. No part of the apocrypha is quoted, or even alluded to, by him or by any of his apostles: and both Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them.

2. *The apocryphal books were not admitted into the canon of Scripture, during the first four centuries of the Christian church.*

They are not mentioned in the catalogue of inspired writings, made by Melito, Bishop of Sardis, who flourished in the second century, nor in those of Origen, in the third century, of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus, and others of the fourth century; nor in the catalogue of Canonical books recognised by the council of Laodicea, held in the same century, whose canons were received by the Catholic church; so that, as Bishop Burnet well observes, “we have the concurring sense of the whole church of God in this matter.” To this decisive evidence against the canonical authority of the apocryphal books, we may add, that they were never read in the Christian church until the fourth century; when, as Jerome informs us, they were read “for example of life and instruc-

tion of manners, but were not applied to establish any doctrine;” and cotemporary writers state, that although they were not approved as canonical or inspired writings, yet some of them, particularly Judith, Wisdom, and Ecclesiasticus, were allowed to be perused by catechumens. As a proof that they were not regarded as canonical in the fifth century, Augustine relates, that when the book of Wisdom and other writings of the same class were publicly read in the church, they were given to the readers or inferior ecclesiastical officers, who read them in a lower place than those which were universally acknowledged to be canonical, which were read by the bishops and presbyters in a more eminent and conspicuous manner. To conclude:—Notwithstanding the veneration in which these books were held by the Western Church, it is evident that the same authority was never ascribed to them as to the Old and New Testament; until the last council of Trent, at its fourth session, presumed to place them all (excepting the prayer of Manasseh and the third and fourth books of Esdras) in the same rank with the inspired writings of Moses and the prophets.

3. *The apocryphal books contain many things which are fabulous, contradictory, and directly at variance with the Canonical Scriptures.*

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† So far, indeed, are the authors of the apocryphal books from asserting their own inspiration, that some of them say what amounts to an acknowledgment that they were not inspired. Thus in the prologue to the book of Ecclesiasticus, the son of Sirac entreats the reader to pardon any errors he may have committed in translating the works of his grandfather Jesus into Greek. In 1 Macc. iv. 46. and ix. 27. it is confessed that there was at that time no prophet in Israel; the second book of Maccabees (ii. 23.) is an avowed abridgment of five books of Jason of Cyrene; and the author concludes with the following words, which are utterly unworthy of a person writing by inspiration. *If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto.* (2 Macc. xv. 28.) Dick's Essay on the Inspiration of the Scriptures, page 71.



To mention only a few instances out of many that might be adduced:—the story of Bel and the Dragon is, confessedly, a mere fiction; and there are very strong grounds for concluding that the book of Judith is of the same description. This heroine is introduced as justifying the murder of the Shechemites, which is condemned in Gen. xlix. 7. The author of the book of Tobit has added to the views of God and Providence, delineated in the Old Testament, tenets of Babylonian or Assyrian origin, concerning demons or angels, intermediate beings between the Deity and man. The author of the book of the Wisdom of Solomon alludes to the people of Israel as being in subjection to their enemies, which was not the case during Solomon's reign. We read indeed that he had enemies in the person of Hadad, Rezon, and Jeroboam (1 Kings xi. 14, 23, 25, 26.) who vexed him; but we nowhere find that they subdued his people: and the schism of the ten tribes did not take place until after the death of Solomon—Baruch is said (i. 2.) to have been carried into Babylon, at the same time when Jeremiah tells us that he was carried into Egypt. (Jer. xliii. 6, 7.) In 2 Macc. xiv. 41. suicide (which is prohibited in Exod. xx. 13.) is mentioned with approbation.—Lastly, the first and second books of Maccabees contradict each other: for in the former (1 Macc. vi. 4—16.) Antiochus Epiphanes is said to have died in Babylon; and in the latter he is represented, first, as having been slain by the priests in the temple of Nanea in Persia, (2 Macc. i. 13—16.) and afterwards as dying “a miserable death in a strange country among the mountains!” (ix. 28.)

4. *The apocryphal books contain passages which are in themselves false, absurd, and incredible.*

Thus, in the Book of Tobit, the angel that is introduced is represented as deliberately telling a falsehood to Tobit (v. 12. compared with xii. 15.) the expulsion of a demon by fumigation (vi.) is a thing not more absurd than incredible, as also is the story of water being converted into fire, and vice versa, (2 Macc. i. 19—22.) and of the tabernacle and ark, walking after Jeremiah, at the prophet's command. (2 Macc. ii. 4.)

5. *Lastly, There are passages in the apocryphal books, which are so inconsistent with the relations of all other profane historians, that they cannot be admitted without much greater evidence than belongs to these books.*

For instance, in 1 Macc. viii. 16. it is said that the Romans “committed their government to one man every year, who ruled over all that country, and that all were obedient to that one, and that there was neither envy nor emulation amongst them.” Now this assertion is contradicted by every Roman historian without exception. The imperial government was not established until more than a century after the time when that book was written. In like manner the account (in 1 Macc. i. 6, 7.) of the death of Alexander, misnamed the Great, is not supported by the historians who have recorded his last hours.”

From this brief, yet perspicuous statement, by Mr. Horne, it is easily seen that the apocryphal books are destitute of any authority as inspired scriptures. The Protestant Churches unanimously regard them as unworthy of a place in the sacred canon. It is a matter of wonder, therefore, that these books have so long enjoyed the distinction of being bound up, and circulated, with the “true sayings of God.” The slightest reflection must convince

us that it is absurd in itself; and that it may produce many injurious effects.

It is admitted, that the apocryphal books may contain some useful history, and many excellent moral sentiments: They may throw considerable light on the phraseology of Scripture, and on the history and manners of the East. But all this is true of numberless other ancient books. There seems to be no more propriety in adding the apocryphal books to the Bible, than in annexing some parts of the Talmud, or the works of Josephus and Philo, or some of the commentaries of the Greek fathers. The Bible, for ordinary use, neither needs nor admits of foreign aids, of this description. It is itself sufficient for all the ends of doctrine, reproof, correction, and instruction in righteousness. If a person possess the means, and the leisure, to seek for further helps, in understanding the Bible, they may be found in rich variety. But they ought not to be inserted in that venerable volume, in a way which might give them the appearance of forming a part of it.

The apocryphal books would not have been honoured with their station in our English Bibles, had not the Church of Rome adopted these books as a part of the canon, and had not the Vulgate been taken as a model for our own, as well as for most of the modern translations of the Scriptures. The influence of the Vulgate has been injurious in other respects. To this, we owe, according to Dr. Campbell,\* much if not all of the controversy respecting baptism. Had the Greek words, referring to this rite, been translated into Latin in the Vulgate, they would, no doubt, have been correctly rendered in our English Bible.

Another circumstance has contributed to give currency to the Apocrypha. The English Episcopal Church has imitated the Church of Rome, in retaining a part of the Apocrypha to be read among her lessons, "for example of life, and instruction of manners," the reason for which, according to Jerome, they were read in the "primitive church," that is, the church in the fourth century—not the best period in church history, from which to draw precedents of any kind.

The insertion of the Apocrypha in the sacred volume has undoubtedly been injurious. It has increased the cost and bulk of the book, and in this way has retarded the circulation, and lessened the use of the Bible. It appears to me, that family Bibles should be as portable as they can be made. A book will be more read, the more easily it can be handled. The most convenient Bible for family use, with which I am acquainted, is the Pronouncing Bible, lately published in Boston. Families which can afford the expense will do well to purchase a Bible of larger size in addition; but for family worship, and daily use, the Pronouncing Bible is far preferable. From this Bible, the Apocrypha is properly excluded.

A still more injurious effect of the insertion of the Apocrypha is, that if it be read under the impression which all uninstructed readers receive, that it is a part of holy writ, the absurd fables which it contains will become associated in the mind with the most solemn and best attested miracles.

If such readers, by some accident, learn that the apocryphal books are of no authority, the questions will arise, Why are they not authoritative? Who has a right to invalidate them? If they are not authentick, what evidence is there, that the receiv-

\* Preliminary Dissertations, viii. part



ed books are genuine? and a variety of other queries, which tend to unsettle a reverential belief in the Scriptures.

It is creditable to the good sense of the present age, that the Apocrypha is beginning to be left where it should be, with the apocryphal books of the New Testament. The British and Foreign Bible Society, after a struggle which threatened serious results, has resolved, that it will not aid in circulating the Apocrypha. The American Bible Society, I believe, has never circulated it. The modern versions, in the oriental and other languages, contain, if I am rightly informed, nothing but the canonical books. It remains only for the booksellers to omit the Apocrypha in all the editions of the Bible for common use, and a very desirable era in the history of the Sacred Volume will have arrived. K.

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MR. MASON'S ADDRESS ON CHURCH MUSICK.

Messrs. Editors,

Having read within a few days with peculiar pleasure an address upon sacred Musick, lately delivered in Boston by Lowell Mason, Esq. I take the liberty of sending for insertion a few extracts, of which the good sense will, I think, commend itself at once to every reader. I wish the Address were in the hands of every chorister in New England.

Yours, &c. ASAPH.

“If we merely glance at church musick as it now exists, and is conducted in many churches at the present day, we cannot fail to be convinced that it falls far short of producing its legitimate effects. “Of all our religious solemnities,” says Dr. Watts, “psalmody is the most unhappily managed. The very action which should elevate us to the most delightful and divine sensations,

doth not only flatten our devotions, but too often touches all the springs of uneasiness within us.” This remark is strictly applicable to much of the church musick of our country at the present day; and deeply would it affect the good Doctor, if he could rise from the grave and hear some of his own inimitable psalms and hymns made an excuse for a display of musical talent, altogether foreign to devotion.

The principal reason for the present degraded state of church musick, seems to be, that its design is forgotten, and of course its cultivation as a religious exercise is neglected. It is a fact that while musick is regarded almost universally as a necessary appendage to publick and social worship, its importance as a devotional exercise is in a great measure overlooked. Hence it is frequently given up, almost exclusively, into the hands of young persons who have no feelings of piety whatever, and who are as unfit to conduct the singing of the church as the preaching or the praying. Having been furnished by nature with an ear to appreciate the melody of sweet sounds, they take it up as a mere amusement, and pursue it solely with reference to the sensual gratification it affords them. In proportion, therefore, as they are enabled to delight themselves, and by communicating the same feelings to others, to draw forth their applause, they accomplish the chief object of their exertions. Is such singing calculated to excite or increase religious feeling? can it be regarded as an exercise of devotion?—Certainly not. It has nothing to do with religion. Indeed, it is too frequently the case that the musick of the church, like that of the theatre, is employed only to give variety to the performances, to relieve the mind from a too constant attention to the subject; af-

fording a kind of interlude to religious worship, a little recreation from the tediousness of an hour's devotion, an opportunity for the minister to review his sermon, and for the people, to look round upon one another.

When such a state of things exists, how can the minister expect, after having spent his whole strength in a faithful sermon, and labored earnestly and affectionately for the salvation of his people, through the precious season of the sabbath, how can he expect to deepen impression as he closes the service of the day by singing a psalm or hymn? Has he not reason rather to fear for the effect of the closing exercise, and tremble lest that state of anxious feeling which, under God, he has been enabled to call forth, and which excites his warmest hopes, shall be in a great measure dissipated by an exhibition of musical talent, or a military flourish of clarinets and bassoons, just as the congregation are about to disperse? Banish singing from the church—consign our hymn books to the flames—and hang the harps of Zion upon the willows, rather than that *such* should be the effects of musick.

Now if christians had not wholly lost sight of the real object of sacred musick, is it possible to believe that the prevailing abuse of it would be tolerated? In what estimation would a congregation be supposed to hold the other exercises,—prayer, for example, if instead of listening with respectful attention, and endeavouring to lift up their hearts unto God, they were to look upon it as a mere exhibition of elocution; or improve the opportunity to look around and see who is and who is not at church, or make it a signal for restlessness and noise? But how frequently it is the case that, although the most profound silence and attention prevail during all

the other parts of service, even while the minister is *reading* the psalm or hymn, the subject is *forgotten*, the moment the *singing* commences, amidst the musical parade that attends it! The mind which was attentive during the reading of the words, is withdrawn from the subject, the moment that exercise commences whose express design is, by giving additional force to what has just been read, to deepen the impression already made and quicken emotions already kindled. Surely in no part of publick worship is the guilt of “drawing nigh to God with our mouth and honouring him with our lips, while our hearts are far from him,” so frequently, so constantly incurred, as when we profess to sing the praises of God, and “make melody *in our hearts* unto the Lord.”

As singing schools, in many instances, have been heretofore conducted, it may be doubted whether any benefit has been derived from them. A number of young persons, desirous of spending their evenings together, with quite other objects in view than a religious cultivation of musick, have recourse to a singing school. A teacher is employed who is perhaps destitute of almost every important qualification, and who is as fit to teach his pupils to pray or to preach, as to sing.\* He supports neither order nor dignity in the school. A few indifferent tunes, perhaps, are, parrot-like, committed to memory, and executed without just time, correct intonation, or the least

\* There are indeed exceptions. Here and there we find a teacher qualified for his station; and in some instances in our country, piety and talent have been devoted to this subject. Wherever there is such a teacher, let him be encouraged; and let every church make exertions to obtain the services of such a man.



attention to the nature of the song, or the import of the words. The sentiment, indeed, is wholly disregarded; and the most solemn and affecting words are used as a matter of mere convenience to the musick, and are sung amidst unrestrained levity and folly. After a few weeks' practice of this kind the pupils go into church, not to assist in the worship of God, but to make an exhibition of their musical acquirements, and to draw forth the applause of the people. They introduce their new tunes—drive away from the choir those who have preceded them in a similar course of instruction and practice, and by their light and inappropriate performances banish even the appearance of devotion from this exercise. To all this the church have submitted, and have called it the *cultivation of sacred musick*.

The want of time to teach children musick, cannot with propriety be offered as an excuse. A very small proportion of their time for two or three years, at the age of from ten to fifteen, would be sufficient; and the practice of musick may be pursued at this age in such a manner as to afford relief from other studies, and be a pleasant and agreeable employment. When the church shall take this subject into its own hands, when children shall be taught musick, when choirs shall be composed of serious and proper persons who shall cultivate musick as a religious duty, when singing shall be considered as much a devotional exercise as prayer, the evils now existing will be speedily removed; and church musick will be performed in some measure as it should. Christians on earth will imitate the redeemed in heaven; and the praises of God in the church below, will be a faint shadow of the triumphant strains

which animate the heavenly choir. The abuses of which we now complain are wholly to be attributed to the apathy of the church on this subject. The difficulties and disputes that so frequently occur in choirs—the gross violations of the sabbath which grow out of the existing state of things—the whistling and talking and levity so often observable in the singers' seats—the thoughtless and even blasphemous manner in which the name of God is often used—all the solemn mockery of singing as it now exists, is chargeable to the church. The guilt lies at her door, and the remedy is in her hands; and yet, alas! christians and ministers suffer this thing to go on; without lifting a finger to stay its progress, or to direct it into a proper channel, and without seeming to know or desiring to know what their duty is in relation to it, or that they have any responsibility in the case whatever.

Such is a very brief and imperfect view of the nature and design of church musick, and of its present degraded state. The remedy for this state of things cannot fail to suggest itself to every one who loves the publick exercises of religion, and is desirous of deriving benefit from them. The church must take up the subject: the influence of piety must be brought to bear upon it—of that same spirit of the gospel so manifest in the benevolent exertions of the present day: the object of its introduction must be understood; and christians must cultivate musick as a part of religious duty. The fact of its being a divine institution is sufficient to show its *importance*; and if God has himself introduced it into the church, christians may not safely disregard it, or omit to perform their duty in relation to it."



## MISSIONARY INTELLIGENCE.

## AMERICAN BAPTIST MISSION.

## BURMAH.

LETTER FROM DR. JUDSON TO THE CORRESPONDING SECRETARY.

*Steam Vessel, off Kyaikamee,  
April 1, 1826.*

My dear Sir,

I left Rangoon about one o'clock yesterday in company with Mr. Crawford, Commissioner of the Governor General on an exploring expedition to the upper parts of the provinces lately ceded by the Burmese government to the British. This morning made the Kyaikamee temple, perched on the highest part of a ledge of rocks, which projects into the sea, from a high bluff, crowned with large trees, at the very entrance of the Salwen or Martaban river. After several hours spent in examining the shoals and rocks, and ascertaining a safe entrance, we found good anchorage inside the rocky promontory, about 150 yards from the shore. Just at night, set our feet on some of the rocks, which at present impede the free entrance of a boat, and with some difficulty reached the beach, ascended the high ground, and looked round on a place, which, though now covered with woods, and exhibiting no marks of having ever been inhabited, except the remains of a few old pagodas and wells, appears to be from vicinity to the sea, good anchorage ground, and connection with an extensive interior, well calculated to be the site of a new town, the future seat of government.

Apr. 2d. Out early in the morning, with the animation of new discoveries. Mr. Crawford and other gentlemen of the party, aspiring to the honour of founding a town which shall rival the most celebrated ports of the East, and extend the interest and honour of their king and country. Myself, while far from being indifferent

to the same object, yet animated by higher hopes and more extended prospects. Discovered a small river two miles above the point, called the Kalyen or Wagaru, from a small village of that name, a few miles from its mouth. Proceeded up the river in the steam vessel, viewed several places on the banks, and at night returned to our old station.

April 3d. Went up the Eastern branch of the Salwen river to Martaban, on the Burmese side, but still occupied by British troops, nearly thirty miles from its mouth. Found not sufficient water for large ships, and concluded therefore at once, that no place up the river would answer for the new settlement. Just below Martaban, the Attaran, Gyaing, and Salwen, unite and form a beautiful expanse of water. On one side, the town of Martaban, on the other, the district of Maulamyang, where it had been originally proposed to form the new settlement—the country appearing fertile, and the distant prospects on every side, bounded by ranges of high mountains, covered with wood, and replete, as we were told, with mineral treasures. All of us regretted the want of deep water in the channel leading to this delightful spot—yet perfectly reconciled to a port at Kyaikamee, from the assurance, that all the productions of the interior may be conveyed thither by these same streams with as much facility as to any part of Maulamyang.

April 4th. Went up the Salwen, about twenty miles above Martaban. The features of the country as we advanced, became more marked and diversified—evidently capable also of a high degree of cultivation. Villagers removing from the western to the eastern bank, to enjoy the protection of the British government. Went ashore and explored a very curious temple, partially subterra-

nean, and filled with a most astonishing number and variety of images. At night, returned to Martaban.

April 5th. Accompanied by Capt. Fenwick, Civil Superintendant of these parts, we retraced our course between the fertile island of Belu, and the eastern coast, and resumed our old station off Kyaikamee,—which, notwithstanding its present rough and wild appearance, evidently possesses greater advantages and capabilities, than any other place we have seen in these parts.

April 6th. Repaired to the beach, under a bold cliff, on the Northwestern side of the promontory, in company with the civil and military authorities present, when, by command of the Commissioner, the British flag was hoisted, and under fire of a royal salute and discharge of musquetry, the place was taken possession of in the name of the King and the Honourable Company, and the ceremony concluded by reading the 60th chapter of Isaiah, and presenting an appropriate prayer.

Designation of the new place—AMHERST.

April 7th. Traversed the woods and marked out some of the outlines. Observed the tracks of tygers, buffaloes, deer and wild hogs. Another trip up the Kalyen. Towards night, employed in translating into Burmese, a Proclamation of the Commissioner to the inhabitants of the adjoining districts.

April 8th. Afternoon took leave of Amherst, on return to Rangoon.

April 9th. Having strong west wind all the way, made slow progress, and anchored just below Rangoon, late at night.

April 14th. Mrs. J. and myself conclude to be the first settlers in Amherst. I have taken down the zayat (may the blessing of God rest on it, as in days of old) and intend to send the boards by an early conveyance, to form a temporary shelter, during the approaching rainy season. We are promised a passage in the steam vessel, which will leave this in course of ten days.

Affectionately yours,

A. JUDSON, Jr.

Rev. Dr. Bolles, *Cor. Sec.*

EXTRACT OF A LETTER FROM REV. MR. WADE, TO REV. MR. SHARP.

*Calcutta, July 24, 1826.*

Rev. and dear Sir,

Your hearts before this time have been gladdened by the information that the war is terminated, and all our missionary friends at Ava, about whom we, and you, have had so many months of anxiety, are alive and once more enjoy the blessings of liberty. Surely we are called upon to admire the ways of divine Providence in preserving our friends from the ravages of war, famine, and disease. Under circumstances which forbade all human hope.

On some accounts we very much regret that Rangoon was not retained by the English in the treaty of peace; but probably we shall find a station in a part of the country which the English do retain, which, all things considered, will be as favourable to our missionary labours as Rangoon would have been; and which, since that is given up, will be far preferable. The spot on which our attention is fixed, is situated at the mouth of Martaban river, and has received the name of Amherst town. For a particular description of the place, and other particulars respecting it as affording good prospects for a missionary station, I must refer you to our communications to Dr. Bolles, as Corresponding Secretary to the Committee.

We have received two or three letters from Dr. Judson, in which he informed us that he intended to remove to Amherst town as soon as circumstances would allow; but he advised brother Boardman and myself to continue in Calcutta, until we should hear from him on the spot. Probably it will be necessary to procure some things in Calcutta for erecting a place of shelter; but what articles would be required he could not determine without being at the place. According to his advice, we are still in Calcutta waiting to receive another letter from the Doctor. We are very anxious to return to Burmah; our stay here has already been protracted much beyond our wishes. We shall therefore leave

Calcutta as soon as circumstances appear to justify our doing so. It is a very interesting time with the Circular road church in this city; though we cannot say there is a general excitement to the concerns of the soul, many are certainly very much awakened; a number of persons have been added to the church by baptism, and several are expected to come forward immediately.

Yours very sincerely and respectfully,

J. WADE.

Rev. D. Sharp.



EXTRACT OF ANOTHER LETTER FROM  
CALCUTTA.

"I cannot close this without mentioning a few interesting circumstances that to us in this part of the world are peculiarly interesting, and to you also I know they will not be devoid of interest. Ever since the death of our highly respected and much beloved pastor, the Rev. Mr. Lawson, a serious attention to religion has been manifested by several individuals in our little congregation meeting in the Circular Road Chapel, and of late deep concern for the salvation of their souls has been expressed. Most of these have found comfort—have experienced, we trust, a change of heart, and are now rejoicing in the hope of the glory of God. Mr. Yates, now the pastor of our little church, has baptized several, and last Lord's day seven (mostly young persons) were led by him into the water, and witnessed before a solemn assembly, a good profession. Of this number was the second daughter of our late dear pastor, and the eldest daughter of one of our deacons. There are others whom we expect will soon come forward to join us in church fellowship; and there are also some (O! may the number of such be greatly increased) who are anxiously inquiring what they shall do to be saved. The Lord has indeed been good. We can sing of his mercies, and talk of his wonderful dealings with us. Such refreshing showers of divine grace do animate, and encourage us in the christian

course. The like was never known in our denomination before in India.

I suppose you may have heard of Mrs. Colman's happy marriage to the Rev. Mr. Sutton, an English Baptist Missionary residing at Cuttack. We much regret her removal from the sphere of her faithful and arduous labours in the superintendance of our Native Female Schools. They are, however, now under the care of Mrs. Pearce, and are in a flourishing state, and might be multiplied abundantly if funds sufficient were imparted, and persons could be found, who were well qualified for the undertaking, and could devote their time to superintend them. Deep rooted prejudice, against education, has during the last few years greatly given way; and some of the higher classes of natives themselves are now beginning to manifest an interest in the object, and to give of their substance for its support. We hail the present as a joyful era, and hope ere long to see many of these poor children, (as sweetly interesting and intelligent in their looks, as English or American children are,) rescued from the shackles of superstition, and brought to partake not only of the blessings of education, but also of redeeming grace. Very many of them have committed to memory Watts' catechism, and read portions of the Holy Scriptures daily, which together with what religious instructions they have, we believe will not be wholly in vain. The Committee of the Female Department of the Bengal Christian School Society, under whose support are all the Native Female Schools of the Baptist denomination, are about to purchase a piece of ground for the purpose of erecting upon it an Asylum for Native Female children, where they will be taken care of, provided for, and educated free of expense to their relations for a number of years. We have hitherto had great cause to regret that we could not keep them under our eye constantly, as it is but reasonable to expect that they must lose a great part of what they learn in mixing with the multitudes of the heathen associates of their parents, and friends of the obscene and superstitious



worship of their idol gods, &c. &c. We do not expect that many parents will at first readily enter into our views and plans for the good of their children; but we doubt not that all difficulties of this and every other nature will eventually be overcome—that they will be willing to give up their children to us for a given period, and that under the blessing of God, the institution will flourish, and be productive of incalculable and lasting good, both to the bodies and souls of these dear children. We attempt, we pray for, and we expect great things. The chain of the Hindoo cast is broken, and who shall mend it? The gospel must be spread among this benighted people, and Satan be dismayed at the loss of the empire ever which he has so long reigned with undisputed control!

Native Female Education will no doubt hasten on this long wished, and glorious period."

EXTRACT OF A LETTER FROM REV. MR. SUTTON, TO REV. MR. SHARP.

Rev. and dear Sir,

This is, in the most awful sense, "a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." In one word, it is Juggernaut in Orissa. I wish that I could give you an idea of the scenes which are now passing around us; it would call forth your tenderest sensibilities and most ardent prayers. It is the Rhut Shattrra, and though but a shadow to what it was last year, it is indescribably dreadful. Perhaps an extract or two from my journal, may not be unacceptable.

July 7th. This is the first day of the Rhut Shattrra. To-day the idols are brought out of the temple and placed on the rhuts or cars. There are three of them; one for Juggernaut, one for his brother, and one for his sister. They are enormously rough made, ponderous conveyances. I suppose that they are sixty feet high, and thirty wide at the base. They rise in a conical form, and are deco-

rated with scarlet, yellow, blue, and other gay colored woollen cloths. When divested of their coverings they don't look much unlike the scaffolding round a steeple when under repair, excepting that the timbers are much larger. These enormous superstructures are supported on sixteen, fourteen, and twelve wheels, of a very uncouth construction, the large spokes of which project two or three inches from the felloes, and are horridly contrived to crush to a mummy the poor wretches who throw themselves under them. I observed as the cars passed along that the wheels indented the ground in some places to the depth of six and seven inches. The idols are seated in the middle of the cars, under a sort of canopy about twelve feet from the ground, and are fastened in their chair of state by several uncouth pieces of timber. It is sadly derogatory to their dignity to be thus confined; but so it must be, for they cannot sit or stand without. But I must not attempt a lengthened account. Juggernaut has a large black face, with enormous eyes and a large red mouth extending from ear to ear. His nose, if such it may be called, is a most awkward protuberance. His brother and sister are somewhat like him, but of a light color. The attendance this year is small compared with last year. On that occasion 250,000 were assembled, 20,000 of whom it is supposed perished.

I will copy one short extract relating to the daily scenes we witnessed on that sad occasion.

"Have seen many dead bodies this morning; in one place twenty; in another fifteen; and several lying dead about the streets—some half eaten by the dogs and birds. O what a horrible place it is! Surely it is satan's own abode.

Riding or walking up the streets, I am surrounded by hundreds and thousands begging for books, medicine, &c. In one place it is as much as I can do to breathe for the stench, in another I meet with a dog perhaps carrying along an arm or a leg of a human being—in another my feelings are overwhelmed by the number of sick and dying which require help—in another place, I behold num-

bers of filthy, naked Byraggees, smeared over with ashes, with chopped hair, and perhaps an arm erect and stiff, and at all times surrounded by multitudes of miserable victims of a cruel superstition."

July 10th. To-day I witnessed a scene which chills my blood at the recollection of it. As brethren Bampton, Lacey, and myself, were going towards the people, our attention was arrested by the sight of a poor wretch that had just been crushed to death by the murderous ear. He was a Byraggee Bhramin, and a respectable man about 50 years of age. It appears that he rode for a considerable distance upon Juggernaut's car, and when he considered the propitious moment had arrived, threw himself from the front part of it, immediately before the wheels as a sacrifice. Only one wheel passed over him just in the small part of his back. He was laying with his face toward the ground, his bowels crushed out, and one leg somewhat drawn up. Never do I recollect seeing any thing more horrible. The people who assembled while we stopped to look at the poor wretch, exclaimed with evident gratification, burra lockta, great devotedness. Truly, my dear Sir, one scene like this would be enough to awaken the energies of the whole christian world could they but witness it. But are such things less true because they cannot?

July 14th. To-day left this Golgotha for Cuttack; as I pass along, the mouldering skeletons and half-devoured carcasses of Juggernaut's adorers meet my eyes in every direction. The following lines give by no means an aggravated view of what I may now see every day at Juggernaut.

"He saw the lean dogs \* \* \*  
\* \* \* \* \*

Laying and growing o'er carcase and limb,  
They were too busy to bark at him.

From a pilgrim's skull they had stript the flesh,  
As ye peel the fig when the fruit is fresh.

And their white teeth crushed o'er the whiter skull,  
As it slipt through their jaws when their edge grew dull;  
As they lazily rumbled the bones of the dead,

When they scarce could stir from the place where they fed.  
So well had they broken a lingering fast,

With those who had fallen for that repast."

*Seige of Corinib.*

Last year, in one small place, (less than two acres) I saw 90 dead bodies, and in another 145; all putrifying in the open face of day. These are principally pilgrims who drop and die unpitied, unburied, and unknown.

It is still the middle of the festival. As I pass along, my heart sickens at the sight of the multitudes who are flocking to get a sight of their favourite wood and stone. Ask them what they come for, and their reply is, "We come to get a sight of Juggernaut, and then our sins will go." I see them pass away from me full of the damnable persuasion: another and another crowd succeeds, and still another in heart rending succession. Many now around me have travelled from the distant parts of India a dreary pilgrimage of perhaps fifteen hundred or two thousand miles, and have now to retrace the same wearying steps without money, without food, without clothes, and almost exhausted with fatigue: but few perhaps will ever see again the place which gave them birth; for them no home will smile, no wife welcome them back, and no fond children bless their father's return. But this gives them little concern. They say "they have obeyed the pleasure of their god in coming to see him, and now if it his pleasure, they will die and go to heaven." Ah when! Ah when, will christians with their infinitely more glorious prospects and unspeakable obligations, feel half as devoted to the service and pleasure of the God of heaven!

Yours, in the hope of the gospel,

A. SUTTON.

## DOMESTIC DEPARTMENT.

### CAREY STATION.

JOURNAL OF THE MISSION, FROM JUNE 19,  
TO SEPT. 15, 1826.

Monday, June 19, 1826. More than eighty Saukeek Indians (Saks) on their annual visit to Malden, U. C. called on us and danced their begging dance. They had taken great pains to appear gay. One had the scalp of an Osage suspended by a string around his neck. About an

equal number of our Putawatomie neighbours were present as spectators, and one of them so far united with the Saukeek as to deliver two speeches.

June 22. We receive a very important communication, from the Agent of Indian Affairs at Fort Wayne. An Indian boy brought to our school.

June 23. The poor Indians are still begging us to aid them in farming. Our team has already ploughed considerably for them. To day it is hauling house logs for Mugaukwok.

A considerable number of Indians have settled in our neighborhood the past spring. Were it not for the dreadful effects of ardent spirits, many of our neighbours would soon have tolerable farms. Pocagin, a chief and his party appear much inclined to improve their lands. They contracted the past spring with a white man, for the firing of twelve acres, in which the contractor has ungenerously disappointed them.

June 25. Fifty-five head of cattle arrive, sent by Gov. Cass from Detroit to our charge for the Ottawas of Grand river, in conformity with the stipulations of the treaty of Chicago, to be distributed to the Indians, when and in what manner we think proper. Also an additional smith is sent by the same to labour at this station until some time in the ensuing autumn.

June 23. Brother Lykins returns from his tour to Grand river. His periogue being heavily loaded as it was coming up this river, he went on shore, and came up by land. Much fatigued by walking through the wet bushes, under a severe storm of wind and rain. He had been much hindered by high winds on the Lake. He spent three days at Thomas, assembled a Council of the inhabitants of several villages, and left them apparently well satisfied with what they had heard. They plead very feelingly for the speedy opening of a school there for the instruction of their children. Blackskin made the most sensible speech on the subject that he had ever heard from an Indian. He urged the considerations that they had waited for a school a long time, and with great anxiety. Many of

their children were approaching maturity without the advantages of education. It made them sorry to see their children running about their villages, idle, and destitute of the means of improvement. Brother Lykins taught them to expect the commencement of a school next autumn.

July 3. While we have latterly been unusually discouraged by some instances of depravity among the people of our charge, we encourage ourselves by noticing a few instances of hopeful seriousness among them, and by observing that the affairs of the mission in general do not appear to languish. The places of those eight youths conveyed last winter to seminaries in N. Jersey and N. York, have been filled by others.

There are present in school this day, males 23, females 22 Total 50.

Absent, males 14, females 6. Total 20.  
Total number of scholars 70.

July 16. Brother Lykins returns after an absence of twelve days on a journey to Thomas, with an interpreter, another hired hand, and an Indian. He set out to convey the cattle lately received, to the Ottawas. His interpreter sickened on the way out, and afforded him very little service, and on his return he left him at Thomas. The other hand so poisoned and chafed his legs by walking through the wet grass, that he was a part of the way, a burthen rather than an aid, and his Indian left him and went on when they were a little over half the distance to Grand river. By the Indian he sent directions for our hands at Thomas to meet him, which they did, finding him with two invalid hands, the whole drove of cattle, and two horses, in the wilderness where the flies were extremely troublesome. Assistance in this difficult situation was no doubt very acceptable. On his arrival at Grand river he found a large assemblage of Indians at Noonday's, who had been convened by Gosa for the purpose of hearing the history of his late tour to the east. Noonday's house being too small to receive them all conveniently, they requested and obtained our school-room for the occasion of their council.

The following day brother Lykins held



a long talk with a very full assembly of Indians, and gave them their cattle. They appeared to be much gratified with what they heard and saw. According to their particular request, and entirely to their satisfaction, brother L. divided their cattle among them. They desired that the cattle might remain, however, in charge of the mission until next spring, on account of their fields at present not being enclosed so as to secure them from depredation. The two labourers for the Ottawas are instructed to procure hay on the prairies for the stock, during the winter. The Indians renewed their solicitations for a school, and for other instructions which they hoped for from the mission. Gosa, after a serious conversation with his countrymen, informed brother L. that Noonday and Blackskin, had replied to some things they had heard, that they did not know how to pray; they wished some one would instruct them. These Indians are, about this time, counselling largely among themselves on the subject of improving their condition.

*July 27.* Topailue, the principal Chief of the Putawatomie tribe has deceased within a few days, on his return from Chicago. His death has been occasioned by the intemperate use of ardent spirits. Since the Indians assembled at their villages, on their return from the last winter's huntings, not less than 25 of them within a short distance around our place, have either been murdered by their fellows, in their Bachannalian revels, or have otherwise lost their lives by intoxication.

*Aug. 18.* Were much perplexed with intoxicated Indians. About midnight one of our hired men awoke us to inform that an Indian was on one of our dwellings, breaking the roof in order to gain admittance. I hastened out, and on inquiring what he meant, he replied he wanted fire to light his pipe. We gave him fire, and a severe reprimand, and let him go.

*Aug. 19.* A perioque returned from Grand river, by which we receive messages from Noonday, Blackskin, and Gosa. These messages were written down by one of our young men. The following is an extract from the letter of Noonday.

"Brothers, we have met to-day to have a little talk. We are still waiting, hoping you will fulfil your promises to us. We are well satisfied with the news Gosa brought us from the eastward. We have lately returned from Detroit.

We continue in the same mind as formerly, and are trying to persuade others to agree with us. We hope our friends at Carey will do for us what they have promised.

I have nothing more to say, only that I wish our friendship may be lasting."

#### BLACKSKIN'S LETTER.

"Brothers, I have not much to say at present. We here are all of one mind. You say there is a God; we want you to fear him, and fulfil your promises. The cattle you have brought us, we are well satisfied with, and we send you our thanks for them. We have not seen the governor this summer, but will shortly go to see him.

This is all I have to say at this time."

*Aug. 24.* John L. Leib, Esq. of Detroit, the special Agent appointed by government to visit annually, and report, the Missionary Stations in this country, has spent about four days with us, made inquiries, &c. and this day took his leave.

*Aug. 25.* Noshemak is a near neighbour of ours, who has long been afflicted with ill health, to whom we have often given medicine. He called to-day and asked for a cathartic. While conversing on the subject, he inquired, how long it would be until prayer-day? (Sunday;) and went on to inform that conversation he had in his tent, on a visit made him from a mission, about a year ago, had not been forgotten by either himself or his wife. A deep impression had been made on their minds, and they had since that time daily thought on God and prayed to him. He thought on God every night before he slept, and every morning as soon as he awoke, and that neither he nor his wife had been intoxicated for a long time.

Among other pleasant communications which we have lately received from our friends, is one of particular interest from

a good brother in Vermont, informing that some benevolent friends of correct thinking, were about making provision for two of our Indian boys to receive there a medical education. This we record on our Journal as good, encouraging news. From the favourable disposition manifested towards the measure of sending into the settlements of the whites, the 8 youths who left our school last winter, the intimation just referred to above, and several similar communications lately received, we are encouraged to hope that the condition of these north western tribes will soon become so well understood, that compassionate hearts and liberal hands will provide for other promising youths of our school, males and females, as will enable them to understand, and to feel, and to remedy their country's wants.

*Aug. 29.* The Putawatomes and Miamies have been notified to attend a treaty with the U. States next month, the object of which is a cession of some Indian lands to the U. S. A Council has been called in the house of the old chief lately deceased, to confer on the subject.

None of the missionaries chose to attend, but we had, with their consent, one of our pupils there, who brought to us a very correct account of the proceedings of the Council.

*Sept. 11.* We send an express to Detroit on business, and to conduct hither through the wilderness, a male, and two female missionaries lately appointed to this mission, and whom we are to meet in Detroit the 15th. inst.

Brother Lykins had intended to participate the pleasure of accompanying our expected associates, but has been prevented by the indisposition of our brother Meeker, who has been several weeks an invalid by an attack of fever.

*Sept. 15.* With one of our pupils, I set out to attend the treaty with the Indians to be convened in the wilderness on the Wabash.

ISAAC M'COY.

Rev. Lucius Bolles, *Cor. Sec.*

EXTRACT OF A LETTER FROM REV. E. GOING TO THE CORRESPONDING SECRETARY.

*Worcester, Nov. 17, 1826.*

Rev. and dear Sir,

Sept. 10, I visited the Tonawanda Indian station among the Senecas, situated on the Tonawanda creek, 14 miles northwest of Batavia, under the patronage of the New York Baptist Convention. It has a school of 30 children in flourishing circumstances, under the care of brother Bingham, who is also a licensed preacher, and who, with his wife, has consecrated himself to the work of Indian reform.

The settlement, which includes near 200 Indians, exhibits evidence of the practicability of Indian reform, and of the efficacy of christianity to promote their temporal as well as eternal interest. Vast improvements have been already made in their condition. Much of their lands is well fenced and in a good state of cultivation. Many of their houses are well built and comfortable. They have also a saw-mill, and various other accommodations, indicative of their approach towards a state of civilization. Near one third of the number may be considered as under the general influence of religious principle; while ten have made a public profession of faith, and their lives appear to evince the sincerity of their profession. Of these one has recently died in the triumphs of faith. He, in the immediate view of death, charged his christian brethren to live in peace, and in his name to say to the pagan party, that he once sought for heaven and happiness in the Indian religion; but that it never made him better, that he once thought that it was a religion that the Lord gave to the Indians, but now clearly saw that the Lord never told them that it was good.

After preaching to them by the aid of an interpreter, which was an exercise entirely new to me, I administered the communion with inexpressible satisfaction to eight Indians and six whites. In the relation of their feelings preparatory to communion, there was so much of christian affection, humility, and tenderness of conscience, that I was ashamed



of myself and of professors in general. Every one spoke of one of their sisters, who was sick and detained from the meeting. Some hoped she would recover, and be with them at the next communion season, and others, fearing that she would die, hoped that they should commune with her in heaven. But the communication of William Prentop, who appeared to be a man of sound sense as well as of mechanical ability, was most interesting. He said, through the interpreter, who is a serious man, though not a professor of religion, and speaks only broken English,—“me great many thankful to God for this meeting. He keep us alive while one of our brethren die. Me great many sorry for our sick sister, that she can't be with us to day. Me still believe in God—me love him—me wish to serve him. But me done one sin. Last spring me go down Allegany hunt : you know where. Well, me hunt all the week—no catch um. Well, me think me no hunt Sunday—me go home see if me can find a meeting. Well, me go along thinking about God and good things—deer came out of the woods right before me. Me think me shoot um. No : me fraid to kill deer Sunday—but me don't know : me no catch um all the week. While me thinking, another deer come right along beside him. Me up shoot um, kill um both. Then me think me fraid me done wrong, but me dress um and then go to meeting. Well, me dress one—minister come along. He say, you Buffalo Indian? No : me Tonawanda Indian. He say, you know Mr. Bingham? O yes; he my friend. He say, you go to meeting to day? Yes, by and by; may be. You minister? He say, Yes. You preach to day? Where? He say, There, pointing to the place, a school house near by. Well, me come by and by; may be. Well, me dress um, then me think me go to meeting. No : me hands all bloody—minister been here—he see um—he know it. So me go home, sorry all day. Me think it is wrong. Me kill no more deer Sunday. Me great many glad for others that they have communion, if me don't come. Me keep back if you think best; you know.”

After he had been told that though it was wrong to hunt on Sunday, yet if he was sorry, he would not be deprived of the privilege of communing, he said, “Me done one other—don't know but it is sin : you know—me tell you. Me attend Indian court eleven days ago at Lockport : you know where. Well, me get ready to go home—find a man and waggon going my way—me say, Let me ride,—me lame. Well, he say, Get in, welcome. Well, by and by came to tavern : you know where. Well, he say, Indian, you ride, now you pay me. Well, me take out two shillon, give um. He laugh—give um back—say no take um—you welcome ride, only you treat um, that's all. Well, me call for some liquor, he drink um. Well, we set out—pretty soon he grow cross—quarrel. Me move away—me no want to quarrel. Pretty soon he strike me with the great, big, butt end of his whip—he strike me thumb—hurt me great many. Me take hold of his arm, but me thumb pain so, me can't hold um—feel it to my heart. Then he choke me. Me tell the other man pull him off—he no do any thing, but sit and laugh. He choke me, choke me, till me black in the face. Me think he will kill me. Me don't want to fight; but he will choke me to death : me up, strike um two twice. Now me don't know but this be wrong : you know.”

This simple narrative struck me very forcibly, as did the whole appearance of these recently converted children of the forest, as a specimen of primitive christianity, well worthy the imitation of the disciples of Christ.

But I must hasten to my intended summary. There has no great alteration taken place in Buffalo, since I wrote you. During the summer, the court-house was undergoing repairs so that our meetings were held in a school-house, and they were of course smaller. Of late religious feeling has rather revived. Our friends now occupy the court-house, well fitted and commodious; and with the blessing of a stated ministry, which they now expect to enjoy, I hope the cause will prosper better than it hitherto has done. I preached there on the third Lord's-day

in September. The house was full, and the assembly solemn and tender, while I exhorted them to put on the whole armour of God. The communion season was sweet and refreshing, and more numerous attended than any I had there enjoyed. Eleven of the Amherst church came twelve miles to eat and drink with us, for the last time, probably, till we shall do it in our Father's kingdom. The church passed a vote of thanks to your Board for its assistance, and directed their Clerk to certify it to you.

In Hamburg I hope my labour has not been in vain. The church has been gathered from their wanderings and encouraged to persevere. Four heads of families have been added by baptism, and several by letter. A few have hopefully been converted to God. I have assisted them to reorganize their Society, and they have resolved to build for their accommodation a house of worship. A subscription has been opened for the purpose, and from twelve to fifteen hundred dollars obtained. If they had a suitable minister staidly with them, I see nothing in the way of their prosperity, and such a man they have some hope of obtaining next spring.

I was providentially called to spent a Sabbath (Aug. 18.) in Aurora, eight miles east of Hamburg. Here I found a few Baptist brethren. The place is destitute of preaching, except the labours of a Presbyterian minister a part of the time. Several months previous to my visit, a few had been awakened by the dying words of a young man. Of these, two had obtained hope; but the others had relapsed towards their former carelessness. I preached twice to a full and attentive audience, with unusual freedom, and under a deep impression that the Holy Spirit was present to heal. In the evening I preached at the house of one of the converts. It was crowded to overflowing. The power of the Highest overshadowed us! Some cried aloud, What shall we do? At their request prayer was offered without ceasing for them. The Lord heard and answered. Two were joyfully delivered from fear of the wrath to come, before the people

dispersed. I preached five times in two days, with much encouragement. I then reluctantly left the place to meet other appointments; but returned after two weeks, and found that a few had been made to rejoice during my absence. During the week succeeding, seven or eight fled to the Saviour. Three children in one family found Jesus precious to their souls within twenty-four hours, one of whom was but ten years of age, and a promising convert. I spent three Sabbaths here, heard more than twenty relate experience, and the week before I left, baptized five, among whom was the little girl of ten years. Others were halting between two opinions.

October 1st. I preached for brother Metcalf at Sardinia, where is the best opportunity for maintaining an efficient church in all that region. I broke bread to eighty-seven loving disciples. Receiving an urgent request to visit Springville, I did so, and preached, and baptized three persons. By a gentleman from the place I have since learned, that good was done, and that six or eight have obtained hope, and many others are anxious. I spent the next Sabbath at Franklinville. Here is a small church of valuable members, connected with a pleasant society, gathered by the labours of brother Eliab Going. I attended the Holland Purchase Association at Rushford. The season was considered the most interesting ever enjoyed by that body. They are well engaged in the cause of missions, and Indian reform. They have commenced a school among a branch of the Senecas, at Squawley Hill on the Genesee River, consisting of twenty or thirty children, with a prospect of success. I afterwards attended the New York State Convention at Mentz. The session was interesting; after spending a Sabbath at Utica, and supplying the people of brother Willey, who was sick, I directed my course eastwardly.

Thus I have spent in the service of the society 48 weeks, principally in four towns, preached 175 times, attended 24 covenant meetings, broke bread 18 times, baptized 24 persons, and had 6 baptized for me, when unable to do it,



received 36 by letter, distributed 5000 Tracts, formed three Sabbath schools, 3 Tract Societies, and one Female Missionary Society. I have received for the Society, \$66,72 by contributions and donations; \$10 for the Tract Society, and \$6,00 for Magazines.

Your Tracts have been cordially received, and it is believed in some instances they have been very useful.

Yours respectfully,  
EZRA GOING.

Rev. D. Sharp.

### REPORT

#### OF THE AGENT OF THE BOARD OF MANAGERS.

TO THE CORRESPONDING SECRETARY.

Rev and dear Sir, Dec. 5, 1826.  
Having accomplished for the Board of Foreign Missions, a tour of eleven months, in Maine and the eastern sections of New Hampshire and Massachusetts, it becomes necessary for me, in addition to former communications, to give you the final result of my agency.

During the term of my engagement, I travelled more than 3300 miles, and originated one hundred and thirty-seven Primary, and eleven Auxiliary Societies; besides re-organizing, strengthening, and combining with Auxiliaries many small Societies which were found existing. The whole number of Primaries which have been connected with Auxiliary Societies, is one hundred and sixty-two. These have already raised and paid over to the Board about \$700. The remaining subscriptions, amounting to more than a thousand dollars, may be expected in a few months.

It being the object of the Board in employing an agent, to lay a broad foundation for the regular and constant increase of funds, by the establishment of small and large Societies, it was found that considerable time and labor were requisite for its attainment. With this object in view, an effort was made to render the Societies as permanent as possible, and to inculcate upon the people the necessity of systematick and combined exertions for the promotion of missions. Feeling the high responsibilities of one engaged in a work of infinite importance, it was my constant aim, in opening new sources of charity, to accomplish something worthy the expense, and acceptable to the great Lord of missions. The system of benevolence which has been put in operation, from its simplicity and adaptedness to motion, is happily calculated for continued and increasing efficiency. But, then, it should be remembered, that no system, however wisely constructed, can preserve a Society from destruction, without a principle of practical godliness, deeply rooted in the

hearts of its members. After the most judicious means have been employed, our whole dependance must be on God. If he sends the showers of divine grace upon the head springs of benevolence, their salubrious waters, like those of the prophet's vision, will widen and deepen as they roll onward to every nation and tribe under heaven.

My tour, though arduous and protracted, was attended with many encouraging circumstances. The respectful attention which my propositions obtained; the cordiality and almost universal kindness with which I was received; the numerous kind offices, and prompt services of friends; the hospitality, peace, plenty, and contentment, that smiled around the cottage fire-side, and always bade me welcome, deserve very grateful acknowledgment. These, along with the consideration of being engaged in the enterprise of heaven, the sacred cause of philanthropy, of piety, of God; and that my exertions were to command an influence on the present and everlasting prospects of men, were connected with so much sublimity, and excellence, and glory, as to smooth down every asperity, and raise the soul above discouragement and danger.

With regard to our churches in Maine, there are 178; which are connected with six Associations, and comprise 11,179 members, and 135 preachers. Some of the ministers are missionaries at their own expense, and though without the advantages of a liberal education, they preach in demonstration of the spirit and with power.

Finally, it may be hoped, as the millennial light is shining brighter and brighter, and the vast importance of missions is becoming more generally felt and acknowledged, that the Societies, which have been instituted in Maine,\* will by proper attention and encouragement, be carried forward vigorously; and that the amount of their payments will be annually augmented.

With every consideration of respect and esteem, I am yours, dear Sir, in the kingdom of the great Prince of peace.

IRA M. ALLEN.

Rev. Dr. Bolles.

#### NOTICE.

The Baptist Board of Foreign Missions avail themselves of the present occasion to give notice to all their Auxiliaries in the State of Maine, that they have requested Mr. Ira M. Allen to attend their several Anniversary Meetings, which occur will in the months of January, February, and March, next ensuing, and that he may be expected accordingly to be present.

\* A continued list of these Societies, deferred for want of room, will be published in our next Number. Ed.

## MISSIONARY FUNDS MUST BE REPLENISHED.

It is quite time that our Churches, Benevolent Societies, and individuals were informed of the pressure on our Board of Foreign Missions. Notwithstanding the utmost prudence and economy maintained by them in reference to all in their service, large sums have been required and advanced since May last, on account of their several stations among the Indians of the West and South, and in favour of the Burman Mission. For the latter, more should have been done, and must be done soon; but their Treasurer is this moment in advance one thousand dollars, and under orders and acceptances for more than that amount, which will quickly become due. During two years, our Missionaries at Ava, could receive nothing from our funds, as they were most of the time confined in chains, and at no time permitted to draw. Since they were set free, they have applied for their usual allowance for those two years, and all of which was necessary to meet the claims arising from their subsistence for the time. Our esteemed Mrs. Judson who was not imprisoned, recommended herself even to heathen by her discreet conduct, and in consequence of the confidence created in them, she procured such supplies as rendered her an angel of mercy, not only to her husband in his imprisonment, but to Dr. Price and others. Obligations then contracted were to be cancelled, and consequently the means were to be raised at once. The Board had no funds in India to meet such a demand, and a temporary loan was created, to redeem

which, large remittances have been required.

Since God has been pleased so wondrously to preserve and deliver them, shall we be wanting in furnishing the necessary means for their support? At a moment when their prospect for extensive and successful labors is brighter than ever before, shall they be restricted in their exertions, or driven from the field, through our remissness or want of benevolence? Let gratitude, let a sense of what we owe to Christ, forbid. We cannot, we will not believe that such is to be the result. We persuade ourselves that it is only necessary for the publick to be made acquainted with the facts, and they will come forward to sustain a cause which has been marked by such signal interpositions of Heaven in its behalf.

Intelligence from the Indian stations assures us of the successful march of civilization and instruction among those barbarous tribes. The young are taught to read the Scriptures, love the Lord Jesus Christ, and keep his commandments.

The most unremitting exertions have been employed by the Board to render all that has come into their hands as effective as possible. Agents have been successful in organizing Societies in aid of the missions whose subscriptions will be available after a short time. Should then the friends of Missions at this interesting juncture exert themselves and contribute according to their ability, adequate assistance will be immediately received. Let each one do his duty.

A MEMBER OF THE BOARD.

## REVIVAL OF RELIGION.

## EXTRACT OF A LETTER FROM A FRIEND IN MAINE.

*Bluchill, Nov. 17, 1826.*

“There is a great call in this section of the country for the people of God to be up and doing. The Holy Spirit is descending upon many places, and sinners are inquiring what they shall do to be saved. Surry and Ellsworth are now visited with a precious shower of divine grace, such as they have not seen for many years. Lord’s day before last, sixteen, principally young people, were led down the bank of Union river, and buried with Christ in baptism. Such were the solemnity and devotion

of some of the young men when going in and coming out of the water, that it made a very powerful impression upon the spectators. The Tuesday following, fifteen more followed the footsteps of the divine Redeemer in this precious ordinance; among these were four heads of families. Eighteen now stand as candidates for the ordinance the first opportunity, and a number more it is thought will soon come forward. The work has been powerful among young men, and appears to be spreading through the vicinity.

The cause of truth is daily rising, and the friends of Jesus have reason to rejoice with trembling.”



Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from October 23, to December 29, 1826.

By Cash from the Female Primary Society of the third Baptist Congregation in Boston, per Rev. D. Sharp, for Burman Mission, 80,00— for Carey Station, 20,00, - - - - -	100,00
Dea. Nathan Cole of Turner, Treasurer of the Auxiliary Society, Oxford, Me. forwarded by Mr. I. M. Allen, and contributed as follows, viz.	
Primary Society, Hartford, - - - - -	2,50
Do. do. Turner, - - - - -	6,00
Do. do. Sumner, - - - - -	4,37
Do. do. Buckfield, - - - - -	6,31
Female Boardman Society, Hebron, - - - - -	3,12
Primary Society, Minot, - - - - -	4,26
Do. do. Hebron, - - - - -	1,01
Do. do. Livermore, - - - - -	16,00
Collected in do. - - - - -	9,00
Ebenezer Drake in Sumner, (Indian Mission,) - - - - -	1,00
A friend of Missions, by Rev. S. Stearns, - - - - -	1,00
Anslem Carey, Green, - - - - -	3,50
Ebenezer Cushman, - - - - -	2,5
Samuel Herrick, Leeds, - - - - -	2,5
Female Friends, Livermore, - - - - -	2,3
Individuals in Buckfield Village, - - - - -	1,32
Do. Norway, - - - - -	1,28
Do. Bridgeton, - - - - -	2,03
Elder Joseph Roberts, Danville, - - - - -	2,50
Mr. Henry Darling, Bucksport, - - - - -	5,00
Two Friends, in do. - - - - -	3,50
Mr. Phineas J. Haywood, - - - - -	3,50
per Mr. I. M. Allen, - - - - -	6,00
Franklin Baptist Association, New York, by Dr. Kendrick, - - - - -	50,00
A collection at the annual Meeting of the Wendall Association for Burman Mission, - - - - -	10,74
Female Charitable Society, Royalston Indian Mission, - - - - -	1,00
Leverett and Montague Charitable Society, Burman Mission, - - - - -	6,50
Royalston and Warwick Female Missionary Society, Burman Mission, - - - - -	2,50
per Levi Farwell, Esq. - - - - -	10,74
Miss Susan Ayres, Cambridge, for Burman Mission, per Levi Farwell, Esq. - - - - -	1,00
Wendall Foreign Missionary Society, for Burman Mission, - - - - -	9,40
The church in Athol for Indian Mission, Carey Station, - - - - -	6,84
Female Society, Leverett, Burman Mission, - - - - -	7,00
Dea. Ellis Peckham, Petersham, for Burman Mission, - - - - -	1,00
By the Rev. David Goddard, Treasurer of the Wendall Society for Missionary purposes, per Rev. T. Marshall, - - - - -	24,30
Norman Warriner, Esq. Treasurer of the Baptist Evangelical Benevolent Society by the Rev. Thomas Barrett, per Levi Farwell, Esq. viz.	
Dea. A. Bigelow, Goshen, Burman Mission, - - - - -	1,00
Ephraim Walker, Becket, Burman mission, - - - - -	1,00
Westfield and Montgomery Female Society, for Burman Mission, - - - - -	8,74
John Perry, Jr. of Worthington, for Education of Heathen Females, - - - - -	1,00
Agawam Female Society, - - - - -	18,00
Middlefield Church and Society, for translations, - - - - -	10,25
Elder Asa Todd, Chesterfield, for translations, - - - - -	1,00
Sandiafield Union Missionary Society, for Indian Missions, - - - - -	3,00
Do. do. for foreign Mission, - - - - -	5,77
Hinsdale Female Society, Foreign Mission, - - - - -	2,00
Hudson Baptist Church, for Foreign Missions, by the hands of Rev. S. H. Cone, per Mr. N. R. Cobb, - - - - -	14,00
Sturbridge Association, for Burman Mission, per Levi Farwell, Esq. - - - - -	6,45
Herman Hervey, Agent for the Renselaerville Association, N. Y. - - - - -	35,00
H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Missionary Society, per Mr. E. Lincoln, - - - - -	50,00

A certificate for three hundred dollars of Columbian College stock, Washington, D C from Salem Bible Translation and Foreign Mission Society, by John Moriarty, Esq. Treas. - - - - -	300,00
Interest on the above,* - - - - -	12,00
The C-nty Baptist Missionary Society in the Leyden Association for the Burman Mission, by Mr David Purrinton, Treasurer, - - - - -	50,00
Missionary Society in the Black River Association, by Mr E. Morton, per Elder E. Goring, for Burman Mission, - - - - -	50,00
The Penobscot Baptist Society, Auxiliary, &c. by Levi Morrill, Esq. Treasurer, per Deacon R. Clark, viz.	
Primary Society in Parkman, - - - - -	2,57
Do. do. Dixmont, - - - - -	3,00
Do. do. Etna, - - - - -	2,25
Do. do. Corinth, - - - - -	2,25
Do. do. Dover, - - - - -	2,00
Do. do. Guilford, - - - - -	4,75
Do. do. Newport, - - - - -	1,00
Bangor Female Primary Society, - - - - -	4,85
Dea. Robert Herrin, Guilford, - - - - -	3,00
Whitestown N. Y. Female Mite Society, through the Oneida Association, from David Reed, Treasurer, per Mr. M. Willey, - - - - -	29,50
From the Convention of the Baptist Churches of the State of Connecticut and vicinity, by Dea. J. B. Gilbert, Treasurer, - - - - -	27,00
The "Primary Society to aid the Burman Mission," belonging to the 1st Baptist Church and Society in Boston by Miss Rogers, Treasurer, per Mrs. Wayland, - - - - -	55,62
Miss Jepson, for the education of an Indian child named James M. Winchell, - - - - -	20,00
Female Union Missionary Society of Perth Amboy, by Miss G. A. Brinley, Secretary, per Mr. C. J. Cauldwell, for Burman Mission, - - - - -	3,00
The Male sabbath School connected with the Oliver-Street Church, New York, for the support of an Indian child at the Carey Station called John Williams, per Mr. C. L. Roberts, - - - - -	10,00
The Baptist Female Society for the Education of Heathen children, for the Carey Station, - - - - -	10,00
The Scholars of the Female Sabbath School connected with the Oliver-Street Baptist Church, New York, for the support of an Indian girl at Carey, to be called Deborah Cauldwell, per Miss E. Garniss, Sabbath School Secretary, - - - - -	10,00
A Friend to the Redeemer's kingdom, per hand of Henry Grew, - - - - -	150,00
To be faithfully appropriated as follows. One hundred dollars towards defraying expenses of maintaining and educating Indian children in this Country. Fifty dollars for the Education of native children in Burmah, per Rev. Dr. Bolles.	
Chapin Thayer, - - - - -	2,00
Damascoita Auxiliary Society, - - - - -	20,00
Abel Parker, Esq. Jaffrey, N. H. - - - - -	11,00
Isaac Palmer, - - - - -	1,00
The County Baptist Society in Heath for Foreign Missions, by Sarah Taft, Secretary, for Foreign Missions, per Mr. E. Lincoln, - - - - -	5,00
The Vermont State Baptist Convention, by John Conant, Esq. Treasurer pro tem. per Squire Jackson, - - - - -	300,00
Mr. Abel Baldwin of Townshend, Ms. - - - - -	2,00
Mr. Levi Ball of do. for Burman Mission, - - - - -	3,50
Female Missionary Society, Scotch plains N. J. for the instruction of the Female Burmese children, by Mrs. Mary R. Brown, Treasurer, - - - - -	13,00
Ira M. Allen, Agent, it having been contributed as follows, viz.	

\* This stock was received by the Treasurer previous to the last meeting of the Convention, but has not before been publicly acknowledged. In a late negotiation it has been disposed of at the full amount of its original value.

The second Buxton Primary Society,	1,25
Elder W. Lord, Parsonsfield, Me.	1,00
Individuals do.	,22
Do. in Elder Going's Family, Shap- leigh, Me.	1,00
John C. Libbey, W Parrish, Shapleigh.	,25
Rev Mr. Douglas, Alfred,	,25
A friend in Maj. J. Taylor's Family, Ken- nebunk,	,25
Brentwood Primary Society,	12,50
Exeter Primary Society,	11,50
Collection at Union Concert of prayer, for Burman Mission,	4,50
Newton, N. H. Amesbury, Primary So- ciety,	13,50
Services of Ira M. Allen one Sabbath at Amesbury and Salisbury,	5,00
	51,22
Sereno Wright, Esq. Granville, Ohio, per Rev. L. Rice, for Education of females in Burmah,	12,00
Female Mite Society, Wrenfield, N. Y. Mrs. Catharine Babcock, Treasurer,	14,50
Joshua Chandler, Marcellus N. Y.	2,00
Baptist Society, Parris, N Y by Elder J. Beebee, per Mr. A. M. Beebee	2,00
	18,50
	dol. 163,6,21

H. LINCOLN, Treas.

In the Treasurer's account of moneys received, published in September, several items amounting to \$74,90, which had been acknowledged in June, were by mistake repeated.

NOTE. While the Treasurer takes great pleasure in acknowledging the foregoing liberal donations from various benevolent individuals and Associations, and knowing it to be the wish of the contributors that no loss should be experienced on the money received, he begs leave to suggest the importance of making remittances, if practicable, in notes of the United States Bank, or such of the banks in the several States whose bills are known to be current in our principal commercial Cities of the Middle and Eastern States. By attention to this subject, sacrifices which the Board are now frequently obliged to make, will be prevented. It is also important that no

bills should be sent, but such as are known to be genuine. In twelve dollars lately received, there was a five dollar counterfeit bill, and an uncurrent bill of five dollars, on which there was a discount of five per cent.

As the Office of the Treasurer is at a distance from the centre of the City, strangers are sometimes subjected to inconvenience. To remedy this evil, Mr. E. Lincoln, No. 59 Washington-Street, a gentleman to whom the Christian publick, as well the Treasurer, is much indebted, has consented to take charge of any moneys that may be left with him, and he is duly authorized to receipt for the same.

The Treasurer has received for the Bengal Christian School Society, as follows, viz.

From the New York Society for promoting Female Schools in India,	180,00
From J. Bacheller, Esq. Lynn, Ms.	60,00
	<u>\$240,00</u>

This sum with what had been contributed before, has lately been sent to Calcutta, per ship Pagoda. The encouragement and support of Native Schools in India is an object of great importance, inasmuch as by these means many of the children of the benighted heathen are instructed in the first rudiments of Christianity. The expense attending these Schools is so small that it can easily be sustained by the Christian publick. The benevolent and pious exertions of Rev. E. Carey, on this subject when he visited the United States a few years since, will not soon be forgotten. "Go thou and do likewise."

Moneys received by the Treasurer of the Baptist Missionary Society of Mass. 1825.

Dec. 11. By Cash of a Friend, Haverhill,	5,00
16. " from the Female Society, N. J per Mrs. Deborah Cauldwell, N. York, for the Illinois and Missouri Mission, by the hand of H. Lincoln, Esq.	25,00
1827.	
Jan. 2. By Cash from members of the 2d Baptist Church, Boston,	24,00
" dividend U. S. Stock,	4,50
	<u>\$58,50</u>

E. LINCOLN, Treas.

COLUMBIAN STAR.

WE perceive that the "Columbian Star," a weekly religious paper printed at Washington, D. C. is to be enlarged. From our knowledge of the talents of the Editor, we believe it will be well conducted, and hope it may be so extensively circulated, as to defray the expense of its publication; and aid in replenishing our Missionary funds.

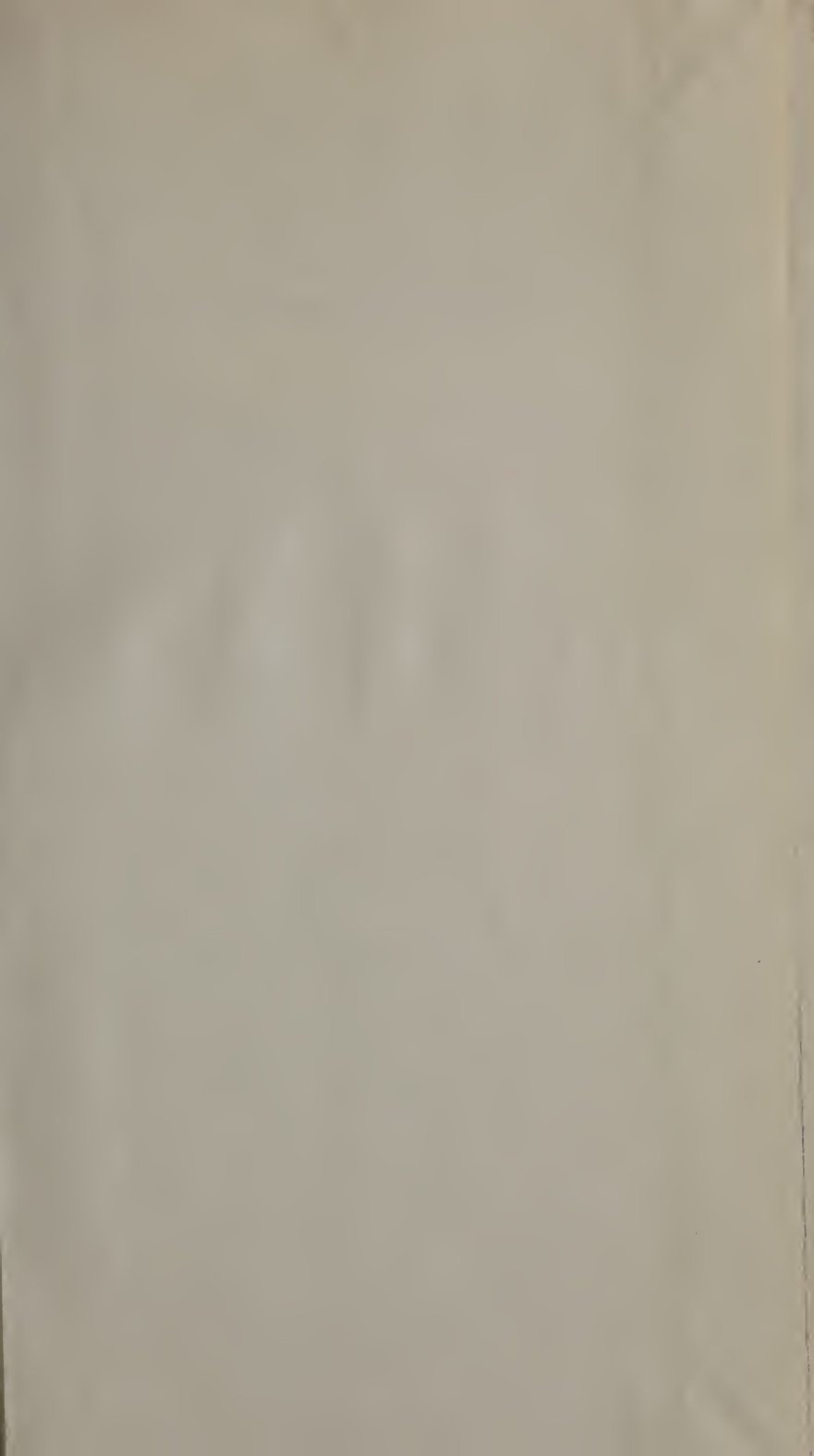


Owing to the arrival of several missionary Letters, after the first part of this Number had been printed, much interesting matter, under the head of Religious Intelligence,—List of Primary and Auxiliary Societies,—Ordinations, &c. is of necessity deferred until our next Number

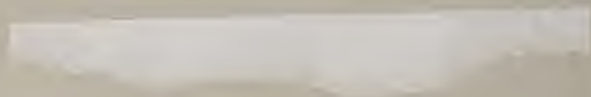








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